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World Studies Inquiry Series

Teacher's Guide Africa

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Teacher's Guide Africa

World Studies Inquiry Series

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Teacher's Guide Africa

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A Note from the Coordinator of the *World Studies Inquiry Series*

For an unfortunately long period of time, the social studies materials offered to students reading below grade level have tended to be little more than “written down” traditional textbooks. The *World Studies Inquiry Series* attempts to present a collection of meaningful and educationally sound inquiry studies, developed specifically for students who consider the standard texts not only too difficult to read but uninteresting and irrelevant.

In developing the *World Studies Inquiry Series*, six essential requirements had to be met.

First, the reading level of the studies had to be appropriate for the vast majority of secondary students unable or unwilling to cope with grade-level reading demands. With this requirement in mind, the program’s studies were written with a top reading level of 5.0, as measured by the Dale-Chall formula. Most of the studies are well below that maximum.

Second, the motivating interests and perceptions of maturing students had to be considered. Too often, contemporary social studies materials are dismissed by educationally disadvantaged urban students as dull, meaningless, and irrelevant . . . a judgment that is frequently correct. The authors of the *World Studies Inquiry Series*, all classroom teachers, have studiously sought out events, ideas, issues, and themes which their students generally would consider interesting, meaningful, and important. Any hint of “talking down,” or of a patronizing writing style, has been carefully avoided. Although the level of reading difficulty is low, the style is forthright and adult.

Third, it was felt that the program must encourage students to shift their inquiry from the particular regional starting point to the universal, whenever possible. Subjects such as poverty, beauty, love and marriage, cultural change, race relations, family structure, upward mobility, spiritual aspirations, and political systems are therefore presented not merely with respect to a particular world region, but with concern for other regions, including our own.

Fourth, it was considered essential to produce a program that would be meaningful from both the scholar’s and the student’s point of view. For that reason, no attempt was made to achieve an overall coverage of “World History” or “World Civilizations.” The traditional accumulation of historical, political, economic, geographic, and military facts, sometimes considered sacrosanct, tends to be concerned only incidentally with human beings. The *World Studies Inquiry Series* helps the students to inquire into the human condition and the human response. Various historical, political, economic, and geographic elements are considered, but the focus is on people. Included,

therefore, are materials usually associated with anthropology, sociology, cultural geography, aesthetics, and philosophy. Students will have opportunities to consider episodes, issues, and ideas in some depth and to gain valuable insights into human experience.

Fifth, it was essential that the *World Studies Inquiry Series* consistently require students to grapple with various intellectual challenges. The authors have found, from their own teaching experience, that even below-average readers are quite capable of coping with intellectually complex and demanding tasks. By inquiring into the information provided in the studies, students will be able to gain experience in applying, analyzing, synthesizing, and evaluating such information. They will gradually increase their ability to assess evidence, establish and test hypotheses, make inferences, discover relationships, and draw conclusions. The students should be made to feel at all times that they are the active inquirers, that it is they who are asking questions and seeking answers. In this program, they are never asked to settle for memorizing opinions developed by others.

Sixth, program materials had to be presented within a format realistically suited to classroom conditions typically affecting both students and teachers. The *World Studies Inquiry Series* is made up of 160-page books, each dealing with a specific world region. Each book contains five major units. Each of these units, in turn, is subdivided into five relatively autonomous but conceptually related studies. Each of the 25 studies consists of either an episode, vignette, or photo essay, plus an expository background piece. Each complete study has been planned for use in a single class period of 45 to 50 minutes. Generally, the students will spend 15 to 25 minutes on the reading assignment; 5 to 15 minutes completing the purposely uncomplicated multiple-choice questions, which encourage the students to complete their reading; and 20 to 30 minutes responding to the discussion questions which constitute the backbone of the program. Those students with extreme reading problems may read only the first, or episode, section, answer a few of the multiple-choice questions and then join the important class inquiry discussion.

Robin J. McKeown
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Introduction

I went to Africa to bring something back to my students firsthand, but while I was there, I got so involved with the African scene that I am still haunted. I hope my various loves show through—love of my American students, of my African students, of Africa itself, and of teaching. Most of all, I hope that you and your students will have a good time with this book.

Stephen Marvin

Inquiry Materials and the Teacher

It cannot be emphasized too strongly that to use *World Studies: Africa* with maximum effectiveness, the teacher must remain in the wings—a vitally important but almost unnoticed catalyst in the discovery process. The process may well begin with some mention of the fact that the reading sections of each study deal with issues more likely to be discussed on college campuses than at the secondary school level, but that their straight-from-the-shoulder style makes them easy to read.

Each of the 25 studies has been designed to trigger instant interest on the student's part . . . to get him involved in a subject that catches his attention and does not appear to be presented as a lesson. Thus, the book begins with a photo essay, such as might be found in *Life* or *Look* or the Sunday supplement. Other studies begin with an easy-to-read vignette (sometimes fictionalized, but always factually sound) of some happening or situation with which the students can identify. The second part of each study, the background material, is also easy to read but may have to be summarized by the teacher, simply in the interest of saving time.

The short-answer questions have deliberately been kept easy, in order to afford the slow reader a sense of achievement. "Which?" questions are based solely on the vignette. "Why?" questions may refer to either the vignette or the background. Instructions for both varieties will remain the same throughout the book: "Choose the correct answer." Whether the choice is made verbally or on an appropriately numbered piece of paper will, of course, depend on the nature of the class and the teacher's judgment.

The most important part of every study in *World Studies: Africa* is the list of discussion questions, "What do you think?" or, rather, the discussions to which they lead. Even the section heading invites real participation. Because students, even the ordinarily least motivated among them, have been found to plunge enthusiastically into the discussions, it may be necessary for the teacher to choose (or better, let the students choose) just one or two questions.

It is important to remember that finding definitive answers is not essential or even, in many instances, possible. The key word is *inquiry* . . . leading students to ask their own questions as part of the process of seeking answers or solutions. Students may also be encouraged to formulate their own discussion topics, based on the study material.

Specific suggestions for presenting the 25 studies appear on the following pages. Reading levels for each study are also shown.

Specific Suggestions Concerning Each Study

Unit One: The African Scene

Study 1: *Greet Some Africans* 4.5 *Africans on Africa* 4.8

This book is not a comprehensive text on Africa. The study is limited to Africa south of the Sahara because there is some general cultural demarcation between North Africa and the rest of the continent, and because it is equatorial Africa that has been fatuously known as “darkest Africa.” But, as the text says, even Africa south of the Sahara is huge and rich with different customs and aspirations. The first lesson should give the students some idea of the vastness and variety of Africa (impressions to be reinforced by Study 2 and Study 5).

An important clue to the enjoyment of this book, which might seem academically careless, regards African words. The students have been told that it is not really important that they pronounce the words correctly, as long as they enjoy the music. Many new words will be introduced. They will occasionally form unfamiliar phonemes. The most common linguistic tripper is the combination of two consonants, as in “Nkrumah” or “Mboya.” The N or M is hummed. It is not “Enkrumah” or “Emboya.” But aside from this unusual consonant combination, African words are usually easy to pronounce. For instance, “Ashanti” and “Toma” sound just as you would expect them to. Consider the name of the late Nigerian Prime Minister, Sir Abubakar Tafawa Balewa. That name might make the reader hesitate, but if he tries it once or twice, he finds it is a pleasure to say. A name like “George Washington” cannot compete. The students should not be allowed to become intimidated by African words, but neither should they blank them out. For instance, the lesson on the Kariba Dam in Study 3 should not become the lesson on the _____ Dam. The teacher should encourage his students to say every word, regardless of how it is pronounced. Talking about *Karriba* Dam is better than correctly whispering about *Kareeba* Dam.

This lesson has avoided the racial-stock controversy that has occupied anthropologists for decades. Lengthy discussions of the racial makeup of Africa’s peoples may be found in all the standard texts, and they frequently disagree. A few very broad categories may be drawn, though they are drawn sometimes along linguistic lines and sometimes along physiological lines and so are imperfectly delineated. First, not all Africans are Negroid. (In more and more of the writing on Africa the term “Africoid” is used instead of “Negroid.”) Of those who are Negroids, the Bantu stretch from coast to coast and down as far as South Africa. Another branch of the Negroids are the Nilotes, named for the Nile. They are largely nomadic and have been slower to accept European ways than the Bantu. The Bushmen and Hottentots are not Negroids. They are a distinct racial type. The Bushmen were probably among the earliest peoples south of the equator. Other early Africans were probably Caucasians who lived in Northern and Eastern Africa. Ethiopians and Somali are remaining Caucasians.

The purpose of “Africans on Africa” is to encourage the class to read books by Africans. (An expanded students’ bibliography is on page 47.) Most of the books are easy to read. With few exceptions, the authors are writing in their second language. This may account for the simplicity of style and language, but it is more likely that Africans, born in the tradition of the vivid tale told by firelight, have retained an appreciation for that artistic sophistication that is found in simplicity.

Answer Key: Which? 1. c, 2. b, 3. b. Why? 1. b, 2. c, 3. a.

Guidelines for What do you think? Questions

1. Few educated people today talk of Africa as a whole, but speak of the different political units. No single part of Africa could be called typical of the whole continent. And the diversity which is characteristic of the continent is also to be found within the boundaries of each African nation. Abioseh Nicol, of Sierra Leone, has said: *You are not a country, Africa, you are a concept, which we all fashion in our minds, each to each, to hide our separate years, to dream our separate dreams.*
2. Once we might have answered this with glib references to America’s “melting pot.” There was no suggestion, except in the private councils of the disadvantaged minorities, that the American dream might be the American nightmare. But the present polarization of ethnic groups must give us pause. We are overwhelmed by the difficulties of transcending each other’s cultural assumptions, of surrendering the comfort of uniform values, and of combating what is perhaps the natural xenophobia of man. The traditional Jewish mother’s admonition to her son to find “a nice Jewish girl” represents an attitude that is perhaps in resurgence under the pressures of our times. Some blacks are like the Ku Klux Klan in espousing separatism. To relate to someone of an alien culture requires self-knowledge (so that we see our cultural assumptions as just that and not as eternal truths) and what might be called “social energy.” With strangers, basic definitions must be established again and again. Checking basic definitions is a very healthy activity now and then, but, if a constant occupation, may prevent the refinement of ideas or customs. But a further complication in this question is that rapport and intuitive understanding of another person do not necessarily follow ethnic or even cultural lines. The subtle matrix of private experience sometimes overcomes the broader disparities in a way that can seem miraculous. The author encountered several people in the African bush with whom he felt a strong rapport, and with whom he seemed to have much more in common than he has with many of his fellow Americans. Anyone who has looked for contact beyond his own ethnic group may have had similar experiences.

The above considerations will probably be reflected in the students’ discussion. They may gain insights into their own cultural assumptions and social energy. Then they should be encouraged to check their negative arguments to see whether they are not just rationalizations for emotional reactions. Americans are not supposed to reject others of different backgrounds, but we often do. Most people, perhaps all people, in the history of mankind have done so. While it may be reprehensible, it is certainly not abnormal. To recognize this common reflex is the first step toward correcting it. The discussion might end on a positive note with a review of the remarkable progress that *has* been made in the United States.

3. Because we develop our values, attitudes, and customs from the sum of our experience, determining the source of our “learning” is not an easy matter, and this question might be a fruitful subject for debate. On the one hand, children in Africa care for their younger siblings, and more time is probably spent with other children than with adults. They would naturally have an important influence on each other’s development. On the other hand, a strong respect for adults and the opinions of adults lends particular power to their influence on children. Children in Africa are only now beginning to experience the confusion between accepting the tradition-oriented attitudes of adults and adopting new attitudes introduced by rapidly changing society. In the U.S. this confusion has existed for some time and has been accelerating as our changes accelerate.

Study 2: *Through the Door* 4.3 *The Way People Live* 4.5

Pronunciation Note: Abubakar (ä·bü’bə·kär)

Doe Wreh (dō’rā’)

Atum (ä·tüm’)

Mawase (mə·wä’sē)

This lesson suggests that ways of life are greatly influenced by geographic settings. The episodes and the background material focus on four areas and offer only general descriptions of the economic activities affected by the natural conditions. None of the characters introduced in the stories live “deep in the jungles of Africa.” This old phrase represents one of the myths about Africa. Most of the continent is grassland. (This concept will be reinforced in Study 4, “Climate and Man.”) The tropical rain forests of Zaire and the West African areas are not even as dense as those in South America. In these forests there are hunters who still live on wild game. On the edge of the forests, they are in conflict with the farming villagers, who see wild animals as a threat to the crops and who wish to clear the thick and tangled forests that are so essential to the hunters. (This conflict between hunter and farmer is reminiscent of the conflict between cattleman and farmer in our frontier West.) Hunting as a way of life is probably not going to survive for long. More and more, the hunters are becoming part-time agriculturalists.

The same phenomenon of a dying way of life can be seen in the grasslands, where nomads are combining farming with herding. In the more arid areas, large groups of people still live for, by, and with their cattle. These Africans are perhaps the most “romantic” figures on the continent, though their lives are ferociously hard. A Westerner, enmeshed in the trivia of bureaucracy and aware of a certain social claustrophobia, can be moved by the sight of a man striding along against the empty horizon, seemingly going from nowhere to nowhere in a free and empty land. These people have resisted encroaching change. But change is accelerating in Africa even more than in other parts of the world. The days of the nomads are numbered, threatened by the new Africa that is everywhere apparent.

This new Africa is reflected indirectly in the Mawase episode. South African technology serves white Africans mainly, but the independent nations also look to technology as the key to their

growth. This is the Africa of hydroelectric projects, factories, airports, ribbons of tarmac, and the inevitable roar of the great new cities. Changes in ways of living will, of course, reflect these changes in the use of the land. But today, most Africans live much as do Atum and Doe Wreh.

Answer Key: Which? 1. b, 2. c, 3. c. Why? 1. c, 2. a, 3. a.

Guidelines for What do you think? Questions

1. The main thrust of this study is the implication that the student's natural environment affects the way he lives. Such a suggestion would never have to be made to an African, who is vividly aware of his relationship to natural forces. We Americans have become so accustomed to imagining that we "control" nature that it takes an earthquake or a blizzard to remind us how fragile we really are. We have become accustomed to blaming some man or group of men for every misfortune in our lives, while the African is more likely to exonerate man. If the African bus overturns, it is because of "bad luck" rather than because of the driver's carelessness. This is not an illogical approach on a continent of bad roads and powerful natural forces, where the fact that man is a minority species is still obvious. We, on the other hand, have the illusion that every aspect of our environment is controlled, or controllable.

It would be valuable but time-consuming for each student to answer these questions comprehensively. Nevertheless, more general descriptions of the areas in which they live will serve as a basis for discussion of how the environment affects housing, food, recreation, clothes, and occupations. The final questions should evoke some interesting revelations as to the students' attitudes and desires. Vague feelings of discontent are often endemic to adolescence. An opportunity to specify likes and dislikes may relieve these feelings and may refocus discontent from parents, school, and other immediate adversaries to larger issues of environment.

2. It has been pointed out that a banker in London might have more in common with a banker in Paris than he would with a butcher in London. The great differences between the American scene and the African scene may make such a feeling of commonality less likely, but some significant abstract patterns may emerge. For a wild example, the nomad's son may have something in common with the son of an American executive whose rise in the corporation necessitates a transfer to a new locale every few years. The farmer's son may share with Atum the fact that their fathers do not "leave" to go to work. Black American students might not have as much in common with black Africans as they would expect, but certainly they would share a knowledge of oppression with the black South Africans.
3. Food is an interesting topic because it is not often subjected to analytical scrutiny and so remains a fairly unself-conscious repository of our assumptions and habits. The Japanese in San Francisco may eat food that is imported at great expense from Japan although that same food originally became a part of the Japanese diet because of its accessibility. Sauces, basic to French cuisine, were originally developed to disguise the poor quality of the available meat. Indian curry and Spanish hot sauces are also in this category. This sort of cultural "hangover" will be found in any distinct ethnic group in the country. Examples of other cultural hangovers might be fur coats in Florida, buttons on men's sleeves (originally instituted by the British Navy to discourage men from wiping their noses on their sleeves), neck-

ties, lapel buttonholes, black robes in the courtroom, stationary shutters, candles, the fireplace in warm climates, or, more ludicrous, the gas flame under the traditional mantelpiece.

Study 3: *Kariba* 4.5 *Was It Worth It?* 4.9

Pronunciation Note: Kariba (kə·rē'bə)
Zambezi (zam·bē'zē)
Tonga (tôn'gə)

The rivers of Africa can give her the power she needs. Consider that the Congo River and its tributaries hold one eighth of the world's potential water power. But rivers vary greatly in their flow from season to season, and even from year to year. Small rivers dry up in the winter and the Zambezi shrinks to a twentieth of its summer flow. A hydroelectric plant must be large enough to account for a capricious rainfall. Great dams, which seem such a basic step in Africa's development, are enormously expensive and pose an almost insurmountable economic problem. Kariba Dam had complex financing, involving the copper mines, South African banks, the Rhodesian government, the Commonwealth Development Company, the Colonial Development Corporation and, finally, \$80 million from the International Bank.

In addition to economics there are transportation problems. The site of Kariba Dam was 750 miles from the seaport, 150 miles from the nearest railroad, not to mention the distance from Europe where the machinery would be made. The forest road and housing for 10,000 men had to be built. The vast complex required to make a power source effective is a formidable problem for most new African countries that have a minimal tax base.

The material for this lesson is based on *The Shadow of the Dam* by David Howarth (London: Collins, 1961.) Students might enjoy looking through this book.

Answer Key: Which? 1. b, 2. c, 3. c. Why? 1. b, 2. c, 3. a.

Guidelines for What do you think? Questions

1. If any of your students are athletes, they might explain why they give exertion and time so that the team can win. The African workers on the Kariba Dam suffered heat and personal danger in an inexorable race with the river. They were paid a ridiculous wage (though commensurate with the going average per capita income). But they built a magnificent dam, and the benefits to the present and the future of the area cannot be estimated. At the same time, they deprived 50,000 fellow Africans of their homes.

Participation in something extraordinary has often been considered worth the risk involved. The author remembers reading the report of an occupational-hazard survey which stated that, statistically speaking, the most hazardous occupation in the United States is the office of the President. Or consider the astronauts. And Martin Luther King, Jr., once said, "The quality, not the longevity, of one's life is what is important. If you are cut down in a move-

ment that is designed to save the soul of a nation, then no other death could be more redemptive.”

A willingness to participate in danger in order to achieve something of importance has been part of being human. It has certainly been part of being American. That this “species-quirk” has led us into futile and foolish paths cannot be denied. Custer’s Last Stand comes to mind. But should we abandon all risk, all identification with a larger purpose? It will be interesting to see what your students have to say.

2. Tracing the ways in which electricity has influenced our lives may be one of the most effective ways of understanding why African rural life is so different from ours. The students probably will not realize that rural electrification was a challenging problem in our country only two decades ago. The second part of the question brings up the entire issue of “progress.” One requirement for such a discussion is imagination. It is easy to be glib and nostalgic about a simpler life that never was. Should some students say that they would not mind (and the author is occasionally tempted to agree with them), ask them to consider some specific time in their life when they were confronted with a crisis and they telephoned for help, or when someone went to the hospital for an operation. More trivially, ask them if they like ice cream.
3. This question should lead naturally from the last. Progress may present the face of an ugly enemy, as it did to the Tonga people. Do the “experts” really know what is for the public good? Federal as well as state officials talk about what they call the “public good” when they build freeways through forests and highways through houses, but what are public officials doing about water pollution or air pollution? Do we have to trust someone to make decisions?
4. Africa itself is still not overcrowded, but, with improved medical care and control of disease, the continent will soon have to face this problem. The world is now so small that no portion of it can escape the consequences of the population explosion. Although students may not be aware of the urgency of the problem, such fundamental issues are involved—hunger, sex, reverence for life—that the discussion should quickly go to basic values. The subject may be charged for many of the students. Religious attitudes, of course, can color responses to this question. And some minority groups feel that efforts at population control are a thinly disguised attempt at genocide. Whatever form opposition takes, the problem must be faced soon and presents a vivid example of the double edge of progress.

Study 4: *The Storm* 4.6 *Climate and Man* 4.9

Generally the climate of any area is determined by the altitude, the ocean currents, the proximity to the equator, and the proximity to bodies of water. Since a large part of Africa lies between the tropics of Cancer and Capricorn, a warm/hot climate prevails, though this is balanced by the cool/cold of the evenings in the mountains and highlands. The plateau that is Africa has one enormous crack in it (beginning in the Jordan River Valley), the Great Rift of East Africa. The valley is hot, while the highlands bordering it are more temperate. The east coast at sea level gets moist heat during the rainy season, while the west coast is generally less muggy. The climate of the southern coast, around Cape Town, is referred to as Mediterranean, as is the northwest coast of Africa,

and is similar to that of the Southern California coast. Further into the interior, a generally more temperate climate is found, though the area may be straddling the equator. Because the interior of Central Africa is higher than the coasts, temperatures are lower and the evenings are cooler and quite comfortable for sleeping.

The map shows that less than 20 percent of the continent has a tropical rain forest climate. This area gets from 60 to 100 inches of rain annually. It usually rains every day. Most of Africa enjoys a savanna climate with 10 to 60 inches of rain annually. This savanna, with its grass that may range from 5 feet to 12 feet high with scattered bushes and trees, is the home of the big game.

Answer Key: Which? 1. c, 2. b, 3. b. Why? 1. b, 2. c, 3. b.

Guidelines for What do you think? Questions

1. Our responses are determined by an entire matrix of influences. Our genetic structure, our health, our schoolings, our family relationships, all these seem to have bearing on how we respond at any given moment to any given stimulus, since they all add up to what we call “self.” One of the elements of this matrix that is perhaps not given sufficient attention is climate. The largest organ we have is our skin. What impinges on this organ must have a significant effect on the rest of us. Our muscles relax in warmth, knot in cold. Our posture changes. How these physical reactions influence our attitudes is a difficult matter. The discussion will probably not yield any scientifically sound conclusions, but it is worthwhile to consider that each of us is influenced in a multitude of ways.

People in warm climates have reputations for being friendlier than those in cold. But the heat of Africa, when it is hot, is not a friendly heat. Africans tend to move with great economy and to stay sheltered as much as possible. There is often a pervasive atmosphere of restraint and even of inhibition. Perhaps extreme heat and extreme cold have something in common. But then the students might discuss the fact that both Polynesians and Eskimos are supposed to be markedly friendly people. Or they might contrast Californians and Vermonters. While in every instance there will be many exceptions, perhaps some general cultural patterns will be discernible. Even in winter, Italians reputedly spend more of their leisure time outdoors or in cafes than do “hearth-loving” Germans. Could the importance of shelter and clothing lead people in cold climates to become more acquisitive?

Finally, it is an interesting thought that many of the great revolutions began in hot weather, and “hot summers” here are supposed to be conducive to riots. Might the climate of Latin America have something to do with its political instability?

2. This question should go in interesting directions, depending on the class. Not merely clothes, but hair styles and makeup may be considered. We are all influenced by the way we are mirrored by others, but perhaps adolescents are particularly conscious of their public image. The teacher, guarding against any value judgments about the clothes, hair, and makeup preferences of his class, may gain invaluable insight from the discussion of these preferences. Whatever form of dress we choose is a statement of some kind, if only a statement of indifference to the opinion of others. Strikingly unconventional dress is, of course, not a statement of indifference at all—belligerence, maybe, but not indifference. And the question of subculture

comes up: what is unconventional dress for the “mainstream” of society may be very conventional and rigidly dictated for a subculture. Then there is dress that can cut into a man’s feeling of individuality. Imagine what a prison uniform must do to an ego. Imagine what a clown’s costume must do, and why a clown chooses to be a clown. And consider Indian war paint—was it only to terrify the enemy or was it also to invigorate the braves themselves? Another interesting area for speculation is the matter of tattooing. What psychological motivation makes it so popular with sailors all over the world?

3. The rainfall map does not explicitly show the rain forests, but these forests coincide with the areas of heaviest rainfall. The students can see that only about one fifth of Africa is rain forest. Speculating on why our image of Africa in the past was so in error should lead the students to a discussion of stereotypes in general. Our impressions of distant places usually depend on some medium—a book or a film or a newspaper—each of which may have its own interests that outweigh the interests of accuracy. Again, the purveyors of information may themselves be uninformed, placing a tiger in Africa, for instance, as did one film. The class might consider how our films could misrepresent life in the United States, leaving foreigners with images of cowboys, gangsters, and millionaires.

The “jungle” image may be directly linked to racial fears. A black man striding along, exposed, on a semi-arid landscape is not as fearsome as a black man lurking in the tangles of a jungle. Have whites embraced this more frightening image because they *enjoy* being frightened? Or is it for a less sinister reason—that non-Africans relish the exotic aspects of Africa in this world that has become all too banal and familiar? It is not romantic to consider that much of Africa resembles Kansas. But consigning Africa to myth, for sinister or non-sinister reasons, has undoubtedly retarded our relations with her and adversely affected the lives of Afro-Americans. Stereotypes, no matter how inaccurate, tend to gain weight with repetition and become myth so deeply absorbed that correction is difficult.

Tarzan is a rich subject for discussion. The author had the exquisite pain of seeing a very old Tarzan movie while sitting on a rickety chair in a garage upcountry in East Africa. As Tarzan came bounding along in his loincloth, the young African who had accompanied the author leaned over and said, “A bit out of uniform, wouldn’t you say?” But beneath the loony fiction may be very serious and harmful cultural assumptions. Is our aid to Africa based on a Tarzan psychology? Are we unwittingly imposing our values on the so-called “emerging” nations? Incidentally, that phrase is interesting. From what are they “emerging”—from the tangled jungles of our own misconceptions?

Study 5: *The Giant Continent* 4.9 *Safari* 4.8

This lesson, a map study, does not provide discussion topics in the student’s edition, but suggested questions are included in the guidelines outlined below.

It is anticipated that students will refer to the maps in this study in connection with many of the other studies. Suggestions follow for correlating the maps with other studies.

<i>Map</i>	<i>Study</i>
Rainfall (Unit One, Study 4)	Unit One, Studies 1, 2, and 5; Unit Two, Study 4; Unit Five, Study 4.
Population (Unit One, Study 5)	Unit One, Studies 1, 2, and 4; Unit Three, Study 5; Unit Four, Study 4.
Colonial (Unit One, Study 5)	Unit One, Study 1; Unit Four, Studies 2, 3, 4, and 5; Unit Five, Studies 1, 2, and 5.
Political (Unit One, Study 5)	Refer to this map for most of the studies.
Physical (Unit One, Study 5)	Refer to this map for most of the studies.

Guidelines for The Giant Continent

The teacher should keep in mind that the following suggestions for viewing and interpreting the maps offer more material than can be covered in one class period. Consider limiting the discussion in order to provide enough time for the “Safari” section.

1. For the map comparing the size of the U.S. with that of Africa, it is suggested that the teacher supply the students with the square miles of their state, and the square miles of sub-Sahara Africa—9,476,000 square miles. Ask the students how many times their state would fit into Africa. This calculation might be done casually, as the purpose is simply to impress the student with the sheer size of the area he is studying.
2. Let the students compare the population map with the rainfall map to make generalizations about population density. Which areas are sparsely settled? Where are the densely settled areas?
3. Use this map to identify the colonial background of each country. This study might be postponed until Unit Four. The map could be used in connection with the chart of African Independence on page 116.
4. Use the political map to help the students gain familiarity with country names and locations.
5. Use the map of physical features to direct attention to the shape of the continent. Which part is called the “bulge”? the “horn”? Point out that the coastline is generally regular. With few bays and gulfs extending inland, Africa has few natural harbors. How did a smooth coastline handicap early exploration? Locate some of the natural harbors: Dakar, Cape Town, Port Elizabeth, Lourenço Marques, Mombasa. In recent years many good ports have been built by dredging and by building breakwaters. Elsewhere, ocean-going vessels must transfer goods to small boats. What are some of the disadvantages of landing cargo in this way?

The text does not suggest that Africa is a plateau continent. Explain that narrow coastal plains rise abruptly to plateau heights in many places. What does this drop from plateau heights to plain mean in terms of river navigation? in terms of potential water power? In East Africa and in South Africa the plateau elevations are generally more than 3,000 feet. Many are more than 5,000 feet. Compare this map with the rainfall map for an understanding of why many Europeans settled in the highlands of East Africa.

Guidelines for Safari

The topics in “Safari” have been chosen to highlight some of the natural features of the continent.

Guide the students to locate, on the map of physical features, the places mentioned in “Safari.”

The outline map of Africa on page 19 may be reproduced and copies distributed for use with various fill-in activities. For example, in connection with the study of colonial Africa in Unit Four, use copies of the map to shade colonial dependencies or to label each country’s year of independence. (See chart on page 116 for independence dates.)

Evaluate the ability of the students and the amount of time available to complete the map exercises listed below. Write directions on the board, or duplicate them on a work sheet, and assign these as independent activities to the faster readers. Or, the map exercises could be completed as a class project under the teacher’s guidance. Some background information, a few discussion topics, and additional activities appear below in italics.

1. Find Lake Chad. Shade the lake. Draw a line from Lake Chad to Meroë. *Guide the students to use the scale of miles to measure the distance covered by the trek.*
2. Mark Timbuktu. Label the Niger River. *Mali has no frontier on the sea. How might goods be shipped from Mali to other countries? Find other land-locked countries. Which is the only one that is completely surrounded by another country? (Lesotho)*
3. Use a star to mark the capital city of Liberia. *What does “Liberia” mean?*
4. Label the Congo River. *Explain that rapids begin about 80 miles from the mouth of the river at Matadi. Draw a row of crossbars between Matadi and Kinshasa to show that rapids make boat travel impossible. Draw a railroad line that curves from Matadi to Kinshasa. Discuss the problems of transferring goods from ship to train.*
5. Shade the Kalahari Desert. *Look back at the rainfall map and the population map to make generalizations about why this area is almost empty.*
6. Label the Zambezi River. Draw a double line to mark Victoria Falls. *Shade Kariba Lake. Draw a line to mark Kariba Dam.*
7. Label the Malagasy Republic. *The students may be interested in using a world map to locate the three islands larger than Madagascar. (Greenland, New Guinea, and Borneo)*
8. Mark Olduvai Gorge with only a small dot. *Explain that this gorge is in the Great Rift Valley—an excellent place for archaeological digging because the walls of the valley show exposed edges of many geological layers.*
9. Use the triangle symbol to mark Mt. Kilimanjaro. Draw a line along the northern border of Tanzania to show how it jogs to make room for the mountain. *Find the other mountain referred to in the text and mark it with a triangle. (Mt. Kenya)*
10. Shade Lake Victoria. Label the Nile River and draw an arrow to show the direction in which the river flows. *The Nile has six sets of cataracts between Aswan and Khartoum. How might such obstacles have handicapped early exploration?*
11. Draw a few small triangles to mark the Ruwenzori. *How far is this range from the equator?*
12. Shade the Ethiopian highlands. *As reference is made to Addis Ababa in Unit Two, introduce the capital city by marking its location with a star. Refer to the population map to elicit generalizations about the population density in the highlands.*



Unit Two: African Traditions

Study 1: *The Leopard* 4.5 *Manhood* 4.9

The importance of achieving “manhood” is stressed in this study. Since the subject is universal, discussion should be guided to relate the African experience to that of the American youth. Examine tribal values and tests of manhood presented in the background material and compare them to those in our society. In reference to special instruction and the semi-religious nature of African manhood rites, the class might consider the role of our schools in preparing youth for citizenship, and the role of religious institutions in preparing youth for membership. To draw out the students’ attitudes toward bravery, recall the attitude ascribed to Prince Modupe’s tribe.

While the topic is geared to the male, the teacher might encourage the girls in the class to discuss the role the female plays in maintaining the status of manhood in our society.

Answer Key: Which? 1. b, 2. c, 3. a, 4. a, 5. c, 6. c, 7. b, 8. c. Why? 1. a, 2. a, 3. b, 4. c.

Guidelines for What do you think? Questions

1. The discussion of manhood might involve the students in an examination of personal values and the goals of society. Cities have few natural forces against which to test oneself. Is it significant that many car thefts and robberies are by young men between the ages of fifteen and twenty? To emphasize constructive aspects of achieving manhood, it would be helpful to discuss the responsibilities assigned to adulthood.
2. Class members might consider the inconsistencies inherent in our manhood ages for voting, drinking, and conscription.
3. Among the differences between African hunts and football games are the penalties. The African boy who must kill an animal as his test of manhood may never live through it. What are the penalties for those who fail in our society?

It might be pointed out that now, in many places in Africa, game laws are enforced and the penalties for poaching are severe. (See Unit Three, Study 2: “Wild Animals.”) It might also be interesting to note that the old tribal ways of achieving manhood are giving way to the new in many places—on the sports fields, in the schools, in the modern armies.

Refer to the subject of guns and hunting in our culture to draw parallels between manhood and arms.

4. Students’ responses might reflect their ideas on the problems of automation and unemployment caused by modern technology.

Study 2: *The New Hut* 4.4 *Marriage* 4.9

Pronunciation Note: Medi (mā'·dē)

Ojok (ō·jôk')

The lesson describing marriage customs illuminates the interdependence of the African family. It should be stressed that while Ojok and Medi were attracted to each other on their own, they would not have a successful marriage if their parents disapproved of the match. Interdependence is essential to African tribal life, while, in our mobile society, independence is often stressed.

While Medi and Ojok met in a market place, they could have met elsewhere—at a village dance, in school, in church. Students may wish to discuss how young people meet in their community and whether friendships formed on the high school level lead to life-sharing experiences.

The background reading section brings up the subject of the second wife, which should arouse interest. The teacher might point out that there is an economic need for a household to have as much help as possible in order to subsist. It is doubtful that a second wife is ever taken solely for sexual reasons. The seriousness of the economic need might be stressed. Often the health of one wife may deteriorate (from hard work, malnutrition, childbirth) to such a level that she can no longer perform her duties. The family would suffer if there were no wives to help with the work.

Even in areas where Christianity has been successful in combating polygamy, a large segment of the population adheres to other religions condoning the practice. In these areas, agriculture is dominant. Here in the U.S. one sect practicing polygamy was also an agricultural society.

Answer Key: Which? 1. b, 2. c, 3. b, 4. c, 5. a, 6. b. Why? 1. b, 2. a, 3. a, 4. c, 5. a.

Guidelines for What do you think? Questions

1. Students' comments would reflect their attitudes toward family ties. The discussion may reveal that some groups in the U.S. are more "clan" conscious than others.
2. This question might trigger the discussion of trial marriage. The teacher should point out that, in some tribes, the bride remains with her family and receives her husband in her own hut until the first child is born. This emphasizes the importance of large families.
3. The matter of bride wealth might need clarification. It is not a payment for a girl. No bride is bought. Bride wealth is more a symbol of the seriousness both partners attach to the marriage, and an assurance that all parties will do their best to help make the marriage a success. It is an investment for the herdsmen who give their main source of wealth, cattle, and they want this wealth securely placed.
4. The students might suggest jealousy among co-wives as one of the causes of divorce. Conversely, there are African wives who dislike their husbands but do not divorce because the co-wives are congenial.

The teacher might explain that the Hausa are among the Africans who follow the religion of Islam. Moslems may have four wives.

This question may be expanded to include a discussion of the causes of divorce in our society. A debate on stricter divorce laws as against stricter marriage laws might follow.

Study 3: *Atum Is Dying* 4.5 *The Magic of Healing* 4.9

Pronunciation Note: Atum (ä·tüm')

The purpose of this lesson is to examine some of our basic cultural assumptions. A world inquiry course of study must, of course, include inquiry into our own culture, particularly into those elements of our culture that we take for granted. In this study, the illustration is that of “magic” in healing the sick. Many insights into our own medical practices should follow. Going from this fairly narrow field, the students may be encouraged to look beneath our surface pragmatism to see that we, too, are constantly moved by faith in forces that we do not or cannot define clearly.

The background material of this lesson concerns medical attitudes. It should be emphasized that there is much to be done to improve the health of Africans. Many people die in Africa from treatment by medicine men. (Of course our courts are full of medical malpractice cases.) Many Africans die because of lack of treatment. Hygiene is still poor. Diet is often poor, more from ignorance than from scarcity of food. (See lesson on health in Unit Five, Study 4.)

Answer Key: Which? 1. c, 2. b, 3. c, 4. b, 5. a. Why? 1. a, 2. b, 3. c, 4. a.

Guidelines for What do you think? Questions

1. Students may mention many superstitious beliefs, examples of faith healing, hypnotism, belief in omens and spirits, fortune-telling, astrology and other methods of divination.
2. Depending on the makeup of the class, the “magic” in religion might be brought out more reluctantly. Other subjects, perhaps less controversial, may result in discussion that is just as fruitful. The whole question of the symbolic power of dress, of jargon, of titles, and so forth, should produce interesting insights into many aspects of our daily lives.
3. Students might suggest that the “magic” part of medicine includes the fact that the patient is often not told what is wrong with him. Does this give the doctor too much power over a patient?
4. As a background to this discussion, it is important to bear in mind that not only magic was employed. The Westerner has considered Africa “dark” in the past, but that does not mean the treatment of illnesses was based on untried methods and drugs. Many African herbs, plants, and barks contained medicines which later the white man found useful in his more scientific approach to treatment.

Study 4: *The Race* 4.6 *Endurance* 4.7

The marathon race is named for a city in Greece. In 490 B.C., the warriors of Greece were fighting the Persians in a battle at Marathon, about 25 miles from Athens. When the Greeks won the battle, a warrior ran all the way to Athens with the news of the victory. The legend says that the runner entered Athens, gasped out the news, and died. The marathon race was included in the first modern

Olympic Games, held in Athens in 1896. The marathon has been in the Olympic Games ever since. But 490 B.C. or A.D. 1968, running 26 miles is an extreme test of endurance.

The focus of the background material is on the African's capacity to endure—a quality viewed in relation to the hardships of the African scene. While the marathon illustrates the extreme, the lesson provides a base for the discussion of endurance and competition. The teacher would want to be sure that the students have a fairly clear notion of "competition" and "endurance." Both are vital elements of the students' daily lives. The discussion could take many directions.

Answer Key: Which? 1. a, 2. c, 3. c, 4. b, 5. b, 6. a. Why? 1. b, 2. b, 3. a, 4. c.

Guidelines for What do you think? Questions

1. Competition has been the premise of our free-enterprise system and has been credited with the remarkable growth of this wilderness in a scant three hundred years. But the other side of the competitive coin has come under scrutiny. The class might consider such situations as the poorly equipped competing with the well equipped ("the rich get rich and the poor get poorer") and the inescapable fact that children are not born "equal" in terms of intelligence or physical strength, even in the same family. There is the fact that the impetus of the competitive drive carries some of us beyond the limits of sensible goals into conspicuous consumption, while others remain hungry or cold. There is the confusion of achievement with acquisition, so that competition must be rewarded in some material way. And there is the question of the hierarchy of forms of competition and who has established it—are football captains more admired than honor students? There are also the unpleasant effluvia of our competitive system: television commercials, rapidly changing fashions, ulcers and heart attacks, neglected families and neglected values. A look at the competitive demands made on the students may help them to distinguish the healthy forms from those that are not so healthy. The students might discuss competition in clothes and in bragging about dates.
2. The students might consider the value of competing with oneself instead of with others. The unjust elements of competition (both those that work for you and those that work against you) are eliminated and, at the same time, one's own efforts are more likely to be genuinely motivated than to be automatic responses to external pressures. It is useless to deny, however, that it is fun to win. It is comfortable for the ego to have evidence that we are "better" than someone else. If this discussion broadens the recognized base of competition, it will have served a purpose. Almost everyone can do *something* better than we can. And there is quite surely someone in the world who can do our own specialty better than we.
3. The notion of achievement has fallen into disrepute with some factions of today's students. This may either be dismissed as the result of "laziness" or it may be seen as a revolt against the frantic striving that does in fact occur too widely in our culture. It would be regrettable, however, to allow achievement to remain confused with mindless competitive struggle, for achievement is growth, and growth is the premise of life.

It might be constructive to discuss areas in which each student would really like to excel. Many of the students will be acutely aware that they have failed to compete in reading skills, but they may not have failed in other areas that have not been recognized in their school

environment. (The author can remember a student who had been labeled “stupid” and who had accepted the label, but who nevertheless had accumulated a vast and sophisticated scholar’s knowledge of falconry, without thinking that this “counted.”)

4. Students might offer a variety of examples of both mental and physical endurance. The need for stamina or “staying power,” the importance of the goal, the value of patience as well as the limits of patience might be considered in this discussion. Relate Abebe’s 1968 experience to the discussion of the last question: Is endurance always a good thing?

It is interesting to speculate whether or not endurance is valued in inverse ratio to the ability to alter circumstances. A badly wounded patient might sit for an hour in great pain in an African dispensary without complaining. This is admirable because the suffering cannot be avoided. The dispensaries are understaffed, and waiting is often necessary. This same endurance might not be called for here in a metropolitan hospital waiting room. The virtues of endurance seem to have lost their appeal over the last few decades here. Impatience with unpleasant circumstances has taken their place. But when we are confronted with situations that do call for qualities of endurance—such as those confronting prisoners of war—perhaps we are not so well equipped as we once were.

Study 5: *The Message* 4.7 *The Talking Drums* 4.7

The purpose of this lesson is to examine and to question ways of communicating. It may prove to be one of the most meaningful to a class composed of slow readers for whom the subject of reading itself is probably far more charged than it should be. The discussion offers an opportunity to “decharge” the subject so that the students can cope with the subject in a more constructive way.

Answer Key: Which? 1. a, 2. c, 3. a, 4. c. Why? 1. a, 2. b, 3. c, 4. a.

Guidelines for What do you think? Questions

1. The importance of reading and writing is a subject of valid inquiry. Our culture in the last hundred years has placed literacy at the center of the definition of “educated” and even of “intelligent.” By questioning the very function and pertinence of writing and reading, the students should come to see them simply as tools necessary for getting along in this society. Other means of communication that might be considered are systems of tapes and computers.
2. The class might be reminded that the emphasis on reading occurred in America before TV and radio. Yet it has not been questioned as a tool for communication, as a path to education.
3. It is not the intent of this study to elicit a negative response to learning. If the class confuses reading with learning, it would be well to reinforce the discussion with a positive note: Students’ comments on the need for writing in our complex society might indicate that our society would change more slowly without writing. Ask the students to consider such questions as: *If we had no writing, what would we use for labels? for bus schedules? How could we pass on directions? How would you get instructions for baking a cake? installing a stereo?*

Unit Three: Changes in Africa

Study 1: *The Monstrous Beetle of Kill Devil Hill* 4.6 *Wings and Wheels* 4.8

Pronunciation Note: Nnabugabo (nnä·bü·gə·bü)

This study illustrates the great changes that have taken place in Africa's transportation system. Before the turn of the century, almost all cargo in Africa had to be carried by human porters or on water. Airlines now link all major cities. More and better roads are being built. But Africa's transportation facilities lag far behind those of other countries. An improved rail and road system is one of Africa's urgent needs. Few parts of Africa have all-weather roads. Most of the roads are of dirt or gravel, dusty and rutted in the dry season, and often impassable in the wet season.

Answer Key: Which? 1. b, 2. a, 3. b, 4. c, 5. b, 6. c. Why? 1. b, 2. c, 3. a, 4. a, 5. c, 6. b.

Guidelines for What do you think? Questions

1. When the changes of these last fifteen or twenty years are enumerated, the teacher must guard against a boggled mind. Not on the scene before: all space exploration, polio vaccine, polaroid color film, TV programming in color, rock music, marker pens, atomic submarines, stereo, organ transplants, lasers, manned underwater stations, birth control pills, and the hydrogen bomb. Not in wide use before: transistorized products, credit cards, ball-point pens, synthetic fabrics, antibiotics, computers, hi-fi, LP's, tapes and tape recorders, automatic transmissions, power steering and brakes, seat belts, tranquilizers, jets, radar, sonar, and most plastics.
2. In traditional Africa, each age group had its role and its tasks. The members of each group knew that in a few years they would move on to a position of greater respect and influence. To some extent, this expectation of increasing power was true in our culture, too. Children obeyed their parents, knowing that one day their own children would obey them, and so forth. What effect has the fact of constant change, particularly the threat of the devastating "change" that might be brought about by the hydrogen bomb, had on this acceptance of the role of the age groups? The teacher should guide the students into considering the effect of change, for change to these students is rather like water to a fish, so ubiquitous that it is not even identified. The teacher might suggest that there was a time when a boy or girl knew where he was going to live when he grew up, perhaps even in what house. He knew how far he would go in school and what he would probably do for a living. Though uncertainty has always been a condition of the imaginative human spirit, the culture had ways to mute uncertainty in rituals.

Now the rituals are gone or going or being replaced. The emphasis on the present, power in the present and pleasure in the present, is probably a direct result of uncertainty about whether there is even going to be a future.

3. This is a mind-stretcher. It is hard for those of us, most of whom ride home from the hospital when we are a few days old, to imagine a wheel-less life. Many children in Africa, even very small children, walk five or six miles a day to and from school. Women walk miles to the market with bundles on their heads. People walk many miles to a celebration or to reach a hospital. But there is a limit to the territory one can cover on foot. Many people have never been farther than, say, twenty miles from the place where they were born, though buses, taxis, and bicycles, in particular, are changing all this.

Study 2: *Wild Animals* 4.7 *The Long View* 4.5

This lesson is about subordinating the immediate good of the individual for the good of the society as a whole. The premise of this political concept in a democracy is that eventually the individual shares in the benefits too. The teacher may wish to summarize the background material to clarify the concept of the “long view.” It is important for the students to understand that Africa’s wild animals attract tourists who bring in money, which in turn will improve the general economy of the country.

Answer Key: Which? 1. b, 2. a, 3. a, 4. c. Why? 1. a, 2. b, 3. a, 4. b.

Guidelines for What do you think? Questions

1. Students’ responses to the questions about animals may indicate that everyone in the country should benefit in the end. However, when certain individuals are excluded from the benefits, the premise mentioned above breaks down. For instance, minority groups must obey laws, but they are not afforded the same police service as are others. Indeed, law-abiding members of minorities sometimes find policemen behaving like enemies. The benefits of obeying these same policemen and the laws they enforce are therefore obscured. This ambivalent attitude toward law and government will probably be forthcoming from some students. The teacher may wish to emphasize that unworthy men in charge can be replaced through votes and other legitimate democratic processes. Cynicism about the usefulness of our democratic process rests largely on the illusion that it has been tried and has failed, when in fact citizen participation in our democratic process has always been inadequate and democracy has not been fully “tried.”
2. If the students answer this question honestly, some of them will say that they would go ahead and hunt for the animals. In fact, these may be the most realistic students, who would be able to imagine how difficult it would be for a father with hungry children to leave the animals alone. The second part of the question should give the students insights into the difficult nature of law-making and law-enforcement.

3. The students may sound quite convinced that the opinions of adults are now largely irrelevant, but they may come to realize that those opinions should be examined for relevance, for the long view, and not just dismissed. The teacher might avoid passing judgment himself on staying in school, marrying young, et cetera, for that would obscure the point that young people should examine adults' opinions carefully before accepting or dismissing them. The teacher might encourage a debate on one of these issues between a student representing an elder with the long view and another student representing youth. The marrying-young controversy might involve a discussion of the impact of the pill, which was not a factor during the present adults' youth. It would be valuable if students could appreciate sound long views, while retaining their suspicion of outdated cant.
4. Although most students have not had opportunities to travel, many will be able to offer reasons why travel is "broadening." Some of them may recognize that, actually, it is a rare tourist who gains more than the most superficial impression of the people of the country he visits. Guide the students to see that whirlwind tours may make the native people seem more remote than ever, because of the strangeness of the places, the language barrier, and the confusion of traveling. One conclusion might be that more could be learned about Africans by staying at home and reading a good book by an African.

Study 3: *Bwola* 4.4 Dance *Changing Arts* 4.6

Pronunciation Note: Bwola (bu·ōl'ə)

If the background reading section is not assigned, the teacher may wish to review some of the changes that have affected the art of dancing in Africa. Dances have been greatly influenced by tribal religions. Because the dances combined elements of religion with education and entertainment, Christian missionaries tried to suppress dancing. Today, dancing has lost much of its religious meaning and has survived mainly as a form of entertainment. Even in the modern setting, dance remains an important part of African life.

Answer Key: Which? 1. b, 2. c, 3. a, 4. b, 5. c, 6. a. Why? 1. b, 2. b, 3. c, 4. a.

Guidelines for What do you think? Questions

1. The search for security in a rapidly changing world, the search for identity in a largely anonymous society, the search for the unusual in a society of conformity, all these send us back into the past. Students answering this question may volunteer these reasons, or the teacher may have to suggest them. The next step will be to evaluate this search into the past. How valid is it? How much of our image of the past is nonsense and romanticism? To some degree, the appeal of the "Western" on television is the appeal of a simpler past-that-never-was. Some of us are nostalgic about our childhood. A student who scoffs at collectors of antique silver may have at home an old shabby one-eared stuffed toy from his childhood.

To the extent that our interest in the past is to clarify our present, the search for the past

may be valuable. To the extent that we seek to escape from our present into the past, this search may be harmful, or at least frivolous. There is room for debate about whether seeking identity centuries in the past constitutes clarifying our present or escaping from it. Many traditional Africans say, "I am my grandfather," an attitude of genetic identity they seem to share with the D.A.R. The transmission of chromosomes and the transmission of culture from one generation to another cannot be denied, but among most white Americans, at least, one's grandfather is not supposed to define oneself. On the other hand, black Americans have been defined by whites largely in terms of their enslaved ancestors. May this be a reason for their looking back to Africa for their own identities?

2. This question should balance the first. If longing for the past is a legitimate subject for scrutiny, so is change for change's sake. Why do Americans have such a penchant for the new and the shiny? Why do we have so many clothes? Why a new car every year? How much of our emphasis on the new is due to advertising? It has helped our economy, but as individuals most of us are in debt and restless. How do the students feel about being manipulated in this way?
3. This question starts in aesthetics but may lead to the basic philosophical truism that we all live in our own separate universes, determined by our own perceptions. Our past experiences to some extent dictate how we see things. To offer an extreme example, a man who has almost drowned will look at a painting of the sea quite differently than will a man who has spent happy hours paddling in the sunny surf. To the first man, the waves may look vicious, to the second man, benign. We bring to our observation of art the weight of our past experience. But some art objects evoke common elements of experience. These art objects find favor over the centuries. Perhaps these could be called "classics." A Greek tragedy or a piece of Benin bronze sculpture, say, can greatly move a contemporary man. It is impossible to say whether he is moved by the same things that moved a Greek of 500 B.C. or an African of A.D. 1400, but this may not be important.

The purpose of this discussion is to illuminate art as an organic process between the art object and the observer, a living process that is never really finished, rather than a cold, completed "thing."

Since art can best be judged in terms of the experience of the observer, the judgment of art as "good" or "bad" loses its punch.

Beyond these aesthetic considerations, it is a good thing for students to realize that we all see things differently, literally, and not just in terms of conscious attitudes. We have all been conditioned by our experiences. The more imagination we can use in trying to reconstruct another's experiences, the more successful we will be in understanding his responses in the present.

4. Here in the United States, there seems to be a resurgence of art as a part of daily life. Many students play guitars for their friends, or dance in an original way, or even draw on sidewalks with chalk. The author saw a graffito on the side of a brick wall across from a high school; the script was beautiful, the letters were about four feet high, and it said THE WORLD IS COMING. Seen early on a gray Monday morning, regardless of the intent of the writer, that was art. This sort of "free" art seems to be more spontaneous and often more appropriate, more on point, than commercially stimulated art. But then there are the Beatles and Vladimir Horowitz. Would they—could they—perform without the money reward?

The students might be interested to know that many other countries subsidize art to a much greater extent than we do.

Study 4: “*Stupid Girl!*” 4.5 Women *Changing Roles* 4.5

Pronunciation Note: Koli (kō’lē)

The teacher may wish to point out that the traditional attitude toward women, represented in the episode, while predominant, is not universal in the history of Africa. There have been matriarchal societies and even women-warrior societies. According to legend, Queen Belkis of Sheba was the mother of an Ethiopian emperor. And just little more than a hundred years ago, a king of Dahomey used 18,000 horsewomen to fight neighboring tribes. Women have ruled and fought and built their cultures. But most African women have stayed home to “have babies and dig in the garden.”

One of the places in which the woman has been in control is the market. Here she meets her friends, catches up on the news, and sees some tangible reward for her labor. Here she may feel self-reliant and powerful. It is said that it was the market women of Accra who finally toppled Nkrumah’s statue. In contrast are the women of the Hausa tribe who follow the religion of Islam and are not allowed to go to market. Some Hausas practice complete isolation of their wives, but most Hausa marriages are semi-purdah. The wife can leave the house, if she gets her husband’s permission.

The background material summarizes the changes and challenges confronting the African woman today. These are more or less the same as those confronting women everywhere, only more dramatic because the changes have taken place within such a few years.

Answer Key: Which? 1. b, 2. c, 3. a. Why? 1. c, 2. b, 3. a.

Guidelines for What do you think? Questions

1. These are value questions. The actual status of women is hard to determine anywhere. Even in the United States, a woman may be highly regarded only as long as she remains in the background. But the woman’s role as competitor might not be fully accepted. While most men want educated wives, they might not want competing wives.
2. Students’ answers might indicate that such factors as education, modern technology, and birth control have helped to blur the differences between the sexes. Muscular strength is not so important in our modern machine world and most occupations are now equally suited to men and women. The teacher might ask the students to consider whether changes in hair and dress are merely fads, or indications of conformity of roles.
3. Old habits die hard. Traditional roles are comfortable and secure, while changes require courage. Some women find it is less confusing to accept the traditional attitude of male superiority and a limited place in man’s world. The analogous role of the black in a white

man's world might be discussed in terms of unequal educational and job opportunities. Students might also suggest that feelings of inferiority have for centuries been imposed on women by men and on blacks by whites (as indicated in polls of Afro-Americans themselves). Compare this "brainwashing" of women by men to that of blacks by whites. A discussion of "Uncle Tomism" might arise.

Study 5: *Safiré's Father* 4.4 *The City* 4.5

Pronunciation Note: Safiré (sä·fē'rā')

Abidjan (ä·bi·zhän')

Kano (kā'nō or kä'nō)

Tropical Africa is still the least urbanized region in the world. As indicated in the background material, about 10 percent of its people live in cities with populations of 5,000 or more. But Africa's urban population is growing rapidly. Most of the city dwellers were born in the bush or the forest and moved to the cities in search of job opportunities and better ways of living. In the cities, few Africans cut themselves off from their tribes. As implied in the vignette, most of them return home regularly to visit their families or to perform tribal duties.

The questions for this study have been arranged to guide the discussion of the problem of cities, beginning with the student's personal experiences and extending to his analysis of what is needed to make cities what they should be. The more of this sort of positive analysis students can engage in, the more positive their community participation should be in the future. It is valuable to discuss what is wrong with our cities today. It is also valuable to discuss what could be right with our cities tomorrow.

Answer Key: Which? 1. b, 2. c, 3. a, 4. b. Why? 1. a, 2. b, 3. a.

Guidelines for What do you think? Questions

1. In our mobile society, a significant number of students in the class have probably moved from one place to another, some from the rural scene to the urban. This may have been a severe experience for them. Many may know firsthand that "the city can be a brutal place." The impersonality and competitiveness found in cities can lead to great personal insecurity, even apart from the question of bad living conditions.
2. Restlessness and discontent are certainly growing in our cities. The "urban crisis" is, of course, one of America's major problems. It may be valuable for the students to see that cities, by their very nature, breed discontent. Bad living conditions and injustice channel this discontent.
3. The future of cities depends on man's ability to recognize the problems and on his willingness to participate in solving these problems. In discussing a problem faced by cities, the student might try to discover its causes and to propose solutions in terms of what he as an individual can do and what the local government can do.

Unit Four: Five African Leaders

Study 1: *Mansa Musa and the Grandeur of Africa* 4.5 *The Golden Age* 4.8

Pronunciation Note: Mansa (män'sə). King or emperor.

Musa (mü'sə)

Sadin (sä·dēn')

Niani (nē·ä'nē)

Africa, tagged the “dark” continent, has been the subject of gross misrepresentation. We have been given images of savages swinging from trees, and lions bounding out of every bush. The central theme of this study, the grandeur and enlightenment of the Empire of Mali as far back as the fourteenth century, should help to correct this impression.

When Musa became the Mansa, the kingdom extended from the mouth of the Senegal River to the right bank of the Niger. Compare the size of Mali to that of Western Europe.

During his reign, Mansa Musa increased the size of his kingdom. In addition, he encouraged trade (implied in the vignette) and valued scholarship, art, and justice (suggested in the background reading section). If the teacher prefers not to assign the latter section, it would be meaningful to refer to the favorable report on travel conditions by Ibn Battuta¹ and to the concluding comparison of Africa and Europe, which is based on the following statement by Basil Davidson: “. . . the comparison between Africa and Europe is likely to be in Africa's favor. Throughout the medieval period, most African forms of government were undoubtedly more representative than their European contemporaries; most African wars were less costly in life and property; and most African ruling groups less predatory. So far as the comparison had any value, daily life in medieval Europe was likely to be far more hazardous or disagreeable for the common man and his wife.”²

Answer Key: Which? 1. c, 2. b, 3. a, 4. c, 5. c, 6. a. Why? 1. a, 2. c, 3. b, 4. c, 5. a.

Guidelines for What do you think? Questions

1. Historians no longer ignore Africa. Students might suggest various reasons, such as the concept of the shrinking world, or pressure from the blacks. The leaders of Africa are articulate. They have made themselves heard in the United Nations, the Afro-Asian conferences,

¹Ibn Battuta, *Travels in Asia and Africa: 1325–1354* (London: Routledge & Kegan Paul, 1929).

²Basil Davidson, *Africa, History of a Continent* (New York: The Macmillan Company, 1966), p. 162.

and elsewhere. The teacher might also point out that a general lack of written records in the early African civilizations had handicapped scholars. (See reference to writing in Unit Two, Study 5: "The Talking Drums.") The lack of information about African history has led to a lack of appreciation of early African cultures.

2. The main thrust of this study is to correct a common misconception and, by so doing, to present some perspective on history and historical bias, and thus perhaps on personal bias. One of the basic tools of critical thinking is an awareness that complete objectivity is impossible. A man's perception of reality will be distorted by his past experiences, by what he wants and does not want to perceive, and by the focus of his interest. Historians are men and subject to this fallibility, as are journalists and commentators and all of those who help guide public opinion. There are those opinion-molders who purposely misrepresent, as Russia is said to be "rewriting" history for her students, but we all misrepresent to some degree or other every time we report what "happened" to someone else. (Some thoughtful student may ask, "But how do we know that Ibn Battuta reported accurately?" We don't.)
3. The purpose of the discussion is to encourage abstract speculation about our current civilization in a broad sense of that term. If the discussion goes beyond the abstract, interested students might wish to examine various theories on the principles that underlie the rise and fall of civilizations by such philosophers and historians as G. W. F. Hegel, Oswald Spengler, and Arnold Toynbee. The last question is based on Spengler's theory that modern Western civilization is in a period of decay, and will be replaced by a new civilization from Asia. According to Toynbee, civilizations collapse when the genius of the creative minority has gone.

Study 2: *The Troubled King* 4.4 *The Slave Trade* 4.5

The subject of slavery has been touched on in every American History class and is referred to in most discussions of the basic causes of our racial trouble. But familiarity with a word may rob it of its meaning. It is well to remind ourselves that an estimated 15 million Africans survived the terrible "Middle Passage" and reached the New World as slaves, while more than 35 million died, either resisting capture or in the holds of the slave ships. About 50 million people were direct victims of this trade which lasted for 350 years. And how many others suffered, as family and friends? This statistic cannot be dismissed.

The relationship of European powers to Africa needs clarification. Europeans never conducted slave raids themselves, but relied on African and Arab slave traders to bring the slaves to the coast. Europeans had no interest in establishing control over inland Africa, and made no attempt to do so until the 1800's.

Contact with the west coast was predominately with Western Europe and later on with the New World. On the east coast, items of trade were exchanged with China, India, Arabia, Persia, and Indonesia.

Ironically, colonialism, which has come to connote oppression of the native peoples, was established partly to put an end to the slave trade. After slavery was condemned in the Western world,

through the heroic efforts of the abolitionists and by the industrial revolution, slavery was still flourishing among the Arabs. (Instances of slavery still occur in the Arab states.)

Control of the Congo (a much larger area than Affonso's original Kongo) was taken by Leopold II of Belgium, greedy for raw materials. Other European powers divided up the rest of Africa in 1884-85 in Berlin. Their purpose was to contain Belgium and to establish control to abolish the slave trade and to protect traders and missionaries. Some African areas asked European powers to take them over as protectorates. Before this scramble for Africa was over, only two countries, Liberia and Ethiopia, remained independent. An area almost four times the size of the United States was parceled out among European powers. Italy, Spain, France, Great Britain, and Germany all moved in. Portugal was already there. Now, less than 90 years later, only a few countries remain dependent, notably Portuguese Angola and Mozambique.

Answer Key: Which? 1. a, 2. c, 3. c, 4. b, 5. b. Why? 1. b, 2. a, 3. b, 4. c.

Guidelines for What do you think? Questions

1. Fifty million people, many of them the most skilled, the youngest and strongest of their communities, were drained away from the continent. It has been suggested that technology has been slow in developing in Africa because men who were skilled as metal workers were particularly prized as slaves.
2. This question relies to some extent on the prior knowledge of the students. Their knowledge of our foreign aid programs, of our intervention in the internal politics of foreign countries (the Congo, for instance), and the extent of the operations of the Peace Corps will determine whether this becomes a discussion based on facts or a more abstract discussion of what one country's role should be in relation to another. The question of Vietnam will inevitably come up. The fact that our rich nation does have responsibilities toward the community of poorer nations will probably be seen by the students, though the desirable form of aid or intervention may be a matter of dispute.
3. In defining slavery for the third question, the teacher may want to use the slavery practiced in the United States as the criterion, or may want to stress the variety of meanings embraced by this term "slavery." One result of this discussion might be the recognition that membership in a group inevitably means the surrender of some degree of personal freedom. The degree of this surrender is one of the central issues of our time.

Study 3: *The Zulu Chief* 4.9 *The Threat of Violence* 4.8

Pronunciation Note: Luthuli (lə·tü'lē)

apartheid (ə·pär'tīd or ə·pär'tāt)

South Africa is, in theory, a democracy—for whites only. The teacher might point out that the goal under apartheid is the eventual removal of Africans from cities into tribal areas where the

Africans would develop their own pure culture and society. As the blacks do not have funds needed to develop their own cities, institutions, and economy, the South African government would have to spend immense sums to build up the tribal districts. Many South Africans doubt the economic feasibility of this removal scheme. Besides, real apartheid would mean that whites would lose their cheap servants and labor. Meanwhile, a partial apartheid is enforced.

If the teacher does not assign the excerpt in which Luthuli writes of his fear of violence and bloodshed, it would be useful to read it aloud. The discussion questions focus on race relations and violence, topics which have great relevance to our scene today. In guiding the discussion of these highly charged subjects, the teacher should be sure that terms are used as clearly as possible, and that cultural assumptions do not block understanding.

Answer Key: Which? 1. a, 2. b, 3. c, 4. c, 5. b, 6. a. Why? 1. c, 2. a, 3. b.

Guidelines for What do you think? Questions

1. The discussion of race relations in the U.S. may reveal considerable differences between theory and practice. The following questions may help to guide the discussion: *What is the best way to remove injustices? When, in the course of human events, things become intolerable, what should people do? What will be the short-range consequences of the course they take, and what will be the long-range? Is there a difference between sabotage or acts of offensive violence, and acts of defense?*

It might be helpful to have the students discuss how they would like to rebuild society, rather than just what they would like to destroy in the society as it is. Class members might bring up such issues as guaranteed income, socialized medicine, lower voting age, better parks and recreational facilities, changes in the educational system, repeal of some laws such as drug laws, and stricter control of air and water pollution. Discussion of the implications of these changes should follow.

2. Luthuli received one of the highest honors in the world for his nonviolent campaign against racial restrictions in South Africa. His efforts failed. Gandhi began to experiment with his new method of nonviolence in South Africa, where he stayed for 21 years to work for Indian rights. Gandhi was more successful in his campaign for freedom and economic and social reform in India. He fell victim to an assassin's bullets, as did Martin Luther King, Jr. Parallels in the lives of Dr. King and Luthuli also suggest themselves: Nobel Prize winners, nonviolent, to some extent discredited by more militant blacks.
3. It is important to point out to the students that the Afrikaner of South Africa has no "home-land." The present-day Dutchman and the present-day Afrikaner have little in common. While the white Kenyan may have been born in Kenya and may have felt that Kenya was his country (see next study), he still had very strong ties with Great Britain. If the white Kenyan felt that independence and rule by black Kenyans were intolerable, he always knew he had some place to go where he would feel "at home." The Afrikaner of South Africa has no such place.
4. South Africa's racial policy has imposed strains on the relations between the United States and South Africa. The U.S. does not offer grant or loan assistance to South Africa. The moral

factors involved in the relationships between countries are often superseded by economic considerations: The U.S. is one of South Africa's leading customers and suppliers.

Guidelines to Chart: Independent Countries of Africa

The chart on page 116 and the political maps in Unit One, Study 5 will help the students understand the political framework of Africa. The European hunt for colonies ended in the early 1900's. Ask the students to name the only countries to remain independent (Ethiopia and Liberia). Explain that Ethiopia has been an independent state for about 2,000 years, except for Italian occupation from 1935 to 1941. Liberia was declared independent in 1847.

Guide the interpretation of the chart by asking such questions as: How many countries gained independence before you were born? How many gained freedom in your lifetime? Why do you think many countries became independent in the early 1960's? Do these countries have many settlers?

Explain that agitation for 'self-government actually began long before World War II, but the movement snowballed after the war. Except for Algeria, North Africa emerged first. South of the Sahara, Ghana was the first country as well as the first British colony to win its freedom. Then Guinea gained self-rule. Seventeen states followed in 1960. Many of these are in West Africa where geographic disadvantages helped to discourage settlers. Guide the class to infer that the absence of white settlers eased the transition to self-rule.

In the southern half of the continent, Europeans have dominated. These lands were the last to achieve independence or are still under colonial rule. Portuguese colonies are directly administered from Portugal. Prolonged rebellion in parts of Angola and Mozambique indicates widespread unrest.

Britain would have granted Rhodesia its independence on a majority-rule basis. But the European-ruled Rhodesian government, determined to prevent equal suffrage, declared itself independent in 1965.

The teacher might explain that South West Africa was a former German colony and was mandated to South Africa by the League of Nations after World War I. Although the United Nations now claims the territory, and has passed a resolution stating that it should be known as Namibia, South Africa does not allow U.N. supervision.

Study 4: *Uhuru! Freedom!* 4.6 *The Road to Freedom* 4.6

Pronunciation Note: Uhuru (ü·hü'rü)

Suk (sük)

Masai (mə·sī')

Kenya is a multi-racial independent nation. In spite of the anti-white feeling prior to independence, there is a surprising degree of harmony among the blacks, Europeans, and Asians. (Note, however, discussion question on the problem of prejudice against non-Africans.) Soon after independence, many whites did leave Kenya, but about 20,000 remained to run farms, work in the

government, or run businesses. Kenyatta stressed the necessity for racial harmony. When Ian Smith was threatening to declare Rhodesia independent in order to avoid having England give Rhodesia independence under black rule, a group of white Kenyans wrote a remarkable open letter to Smith. They said living under black rule, as they did in Kenya, was all right and certainly nothing to be feared.

An interesting thought is that a man who was accused of leading a blood-drenched terrorist organization became one of the highly respected national leaders in the world, and one active in promoting racial harmony.

The Uhuru ceremony described in the vignette was the crowning moment of Kenyatta's political life. It might be interesting to note that among the dignitaries who had come to witness the historic event was Justice Thurgood Marshall. He had helped shape the Kenyan Constitution.

As implied in the background material, Kenya was more than just another African country breaking its colonial bonds, for the "road to freedom" had many obstacles.

Answer Key: Which? 1. a, 2. c, 3. a, 4. c, 5. b, 6. c. Why? 1. a, 2. b, 3. a, 4. a.

Guidelines for What do you think? Questions

1. The students may have to be reminded that many of the white Kenyans had been born in Kenya and considered Kenya their home and their country. The discussion should illuminate our theory of majority rule. But it is obvious that injustices are possible under majority rule as well as under minority rule. The students may want to consider that real socio-economic mobility in a society would tend to break down divisions by color.
2. As background to the discussion, the teacher might point out that at the time of independence, Asians had the choice of retaining their British passports or accepting Kenyan citizenship. Since April, 1968, no business of any kind may be conducted in Kenya unless a new trading license has been obtained. Many Asians holding British passports emigrated to Britain early in 1968 because they feared they would not be granted permits. Asians for generations back may have owned their shops and businesses. Africans are replacing them with difficulty.

Resentment and discrimination against Asians stems in part from the fact that the Asians maintained their own culture and did not join fully in the life of the community. Here in the U.S. an analogous situation vis-à-vis white merchants in the black community might be seen. For a long time Asians sent back to India the incomes derived from their shops, much as white merchants take their incomes out of black communities. Government restrictions on sending money out of Kenya has helped this situation to some extent. Should any of the students from black communities be resentful of the presence of white merchants, they might be interested in asking themselves if they would resent the merchants even if the whites took an active and positive role in the community.

3. The teacher can gain invaluable insights by finding out what sort of men the various students really admire.
4. The Kennedy brothers, F. D. Roosevelt, and Nelson Rockefeller might be cited as examples of rich men who identified themselves with the interests of the poor. Lincoln, whose formal schooling totaled less than a year, offers an interesting contrast.

Study 5: *Kwame Nkrumah and African Unity* 4.5 *Pan-Africa* 4.9

Pronunciation Note: Kwame (kwä'mā)
Nkrumah (nn·krü'mə)
Sékou (sā'kü)
Touré (tü·rā')

Before reading, introduce the prefix “pan,” meaning all. Review the familiar uses of the prefix, such as in Pan-American.

If “Pan-Africa” is not assigned to the class, the teacher may wish to stress that tribal loyalties and languages are barriers that divide each country. Welding the tribes into nations is the most important problem facing the newly-independent countries of Africa. (The problems of tribalism and language are also covered in Unit Five.)

Higher education was not available to any great extent in Africa during the colonial period. Those few pursuing a university degree had to do so in England or France or America. The language of the colonial power, which became the educated African's second language, determined not only many of the African's contacts in Africa, but also much of his experience outside of Africa. The French-speaking students went to Paris, the English-speaking to England or the United States. It is understandable that an experiential bond, as well as a linguistic bond, exists in the English-speaking group and in the French-speaking group. The unifying effect of sharing a language, of course, has been vastly important to the whole growth of African unity.

Answer Key: Which? 1. c, 2. b, 3. c, 4. a. Why? 1. a, 2. c, 3. b, 4. a.

Guidelines for What do you think? Questions

1. This discussion might lead to a consideration of who is an “American” and why native-born blacks sometimes call themselves “Afro-Americans” and why other native-born Americans are called “Spanish-Americans.” Are these terms simply indicative of different backgrounds, or are they symptoms of unhealthy splits in our society? Should the home of our ancestors be important in our definition of ourselves?
2. Discussion of group identification should flow easily from any of the questions, and should be adaptable for any class. In fact, in any predominantly white Anglo-Saxon class, it might be interesting to examine why overt patriotism does not seem to be as pronounced in such a group as it often is in others. Students might consider why such patriotism among white Southerners is stronger than among white Northerners. Is patriotism perhaps defined by the presence of a threat?
3. It is a provocative fact that the concept of a unified Africa came from non-Africans and those Africans who were not themselves in Africa at the time. Away from Africa, tribal differences would tend to diminish in importance, and similarities would be clarified. (It would be interesting to know what sort of identification an astronaut has as he orbits the earth, or the moon: Is he more aware of having a common bond with all men on earth, or is he still just an American or just a Russian?)

Unit Five: Toward Tomorrow

Study 1: *Why Does a Young Poet Die?* 4.6 Tribalism *Seeds of War* 4.8

The teacher may wish to summarize the background material on the problem of tribalism which splits each African country. Reducing tribal hatred and uniting hostile tribes into nations are among Africa's most immediate needs. The discussion questions are designed to illuminate elements in our social orientation, such as our own "tribal" attitudes and feelings about strangers.

The lesson is not intended to teach the history of the Biafran war, but if the students wish to discuss it further, the following background material may be helpful.

The estimated number of tribal areas existing at the time of the Berlin Conference in 1884-85 ranges from 600 to 2,000. This amazing patchwork was gradually grouped into about thirty large areas—colonies and protectorates. In the process of partition, one of the European participants, Lord Salisbury, said, "We have been giving away mountains and rivers and lakes to one another, only hindered by the small impediment that we never knew exactly where the mountains and rivers and lakes were."

Two things resulted: some tribes were bound together, in spite of fierce enmity; and other tribes were split in two. The splitting of tribes was unfortunate and may have resulted in bitterness and hardship. Although some border difficulties have arisen as a result, it probably did not do much harm in terms of Africa's future. The arbitrary grouping of hostile tribes under one mythical name is a much more serious problem. For example, Nigeria made little sense as a unit, and the seeds of the Biafran war had been planted long before these men in Europe started drawing lines on a map. It may be asked, however, if any other system of unifying Africa would have been more successful. Hundreds of warring fragments would make a shambles of the continent today. Some unifying system seems to have been necessary at the time when the world was shrinking and weapons were becoming sophisticated. Nostalgia for a simpler world does not alleviate the problems of the present and the future. The background of the Biafran war is complex, and its murkiness has been increased by the difficulty in getting accurate reports. (Perhaps no war has ever been accurately reported. The Biafran war may be a good lesson in the subjectivity of history.)

Tribal hatred in Nigeria has been accentuated by the remarkable contrast between the northerners and the easterners. The Hausa and Fulani of the north are Moslem and feudal, reflecting a rigid adherence to tradition and caste. The Ibos, on the other hand, did not even have an embracing tribal structure. Their lives were ordered around democratic family units, which placed importance on individual achievement. The Ibos were therefore culturally prepared to embrace the new skills introduced by colonialism. They dominated the economic life of the area and were as much the objects of hatred as the Jews of Harlem or the Asians of East Africa.

The other tribes were not as eager for a united Nigeria as were the Ibos. Before independence, fifteen different groups asked to become separate and independent nations within the territory. When the government was finally constituted, graft and corruption became widespread and open. The Prime Minister was a northerner, Sir Abubakar Tafawa Balewa. In the west, Chief Akintola, who was not popular, was returned to power in a dubious election in 1965. Finally, at the beginning of 1966, army officers overthrew the government. The coup resulted in the assassination of Balewa, Akintola, and the governor of the north. General Ironsi, an Ibo, restored order for a time. The Ibos now in power did not purge the Ibos of the old order, however, nor did they punish the Ibo officers who led the coup. Tribal preference, now favoring the Ibos, was said to flourish. Ironsi was killed in August of 1966. Colonel Gowon, from a minority tribe in the north, assumed power. The massacres occurred in September of the same year. Attempts were made to reconcile the factions. But the massacres had convinced the Ibos that the others were bent on genocide. This fear was intensified when the federal leaders showed only minimal sympathy and treated the massacres as a minor incident. Colonel Ojukwu, as leader of the eastern region, asked for a great deal of autonomy, which Gowon refused. Ojukwu proclaimed independence on May 30, 1967, and the war began.

Since Biafra got most of its food from other regions, its people soon suffered from malnutrition. Disease was followed by starvation. The plight of Biafran children moved the world.

Some observers felt that Biafran independence would lead only to further strife, with the minority tribes within Biafra seeking freedom from Ibo dominance. Others supported Biafran independence, since the hatred between the east and the other regions reached depths that precluded future unity. England, the U.S., and the U.S.S.R. supported the federation, perhaps because of the fear of an Africa suddenly splintering into a thousand warring pieces, perhaps because Nigeria needs the oil resources in the eastern region. It is said these countries did not realize the depth of the hatred involved. Tanzania was the first country to recognize Biafra. Then Gabon, Ivory Coast, and Zambia followed. France, Red China, Portugal, South Africa, and Rhodesia—strange bedfellows—supported Biafra. The expansion of a tribal war into the larger “tribal” conflicts on the international scene was a fascinating and frightening phenomenon.

Answer Key: Which? 1. b, 2. c, 3. b, 4. a, 5. a, 6. b, 7. a, 8. c. Why? 1. c, 2. a, 3. b, 4. a, 5. b.

Guidelines for What do you think? Questions

1. Responses may vary widely according to the composition of the class and whether it is urban or rural. The last question may seem to have an obvious “yes” answer, considering child molestations and kidnappings, but some discussion of the concomitant dangers of poisoning a child with fear may arise. Students might accept the “yes” answer with some regret. The ease with which inhibitory precautions against harm are adopted too seldom takes into account the harm they themselves may do. (“Don’t put your hand on that door knob—other people have touched it and it’s dirty.”) A discussion of the risks that should and should not be taken in the name of common humanity should prove interesting and provide an index to the students’ own “tribal” feelings.
2. A better understanding of our irrational negative reactions toward others may be gained

from examining prejudices other than the notorious ones of color and ethnic group. For example, the first question might deal with students' reactions toward very old people, sick people, people with physical defects, or maybe people with white shoes. What causes us to shrink from others? Out of the vast complexity of any answer to this question should come a few salient points: that we are taught fear as children and may not have examined this fear as adults; that we often extend a logical reaction into an illogical reaction (e.g., it is sensible to avoid someone with the flu, but illogical to shrink from someone with a broken arm in a cast); that we commit the fallacy of illogical identification (e.g., a man in white shoes once stepped on our pet boa so we shrink from men in white shoes); that we are uncomfortable around misfortune, with perhaps some guilt making us so; and, most important of all, that we do not often dispassionately examine our negative reactions to people.

3. This question should narrow the focus of the discussion to the students' own feelings of shyness or inadequacy and should illuminate the fact that "tribalism" is comfortable and riskless. The discussion might also point up the positive aspects of a "tribal" feeling—the loyalty and trust and willingness to share both fortune and misfortune.
4. This question could be a sort of game, but a game with a great deal of significance. We fill in application blanks with such things as: *male, 45, American, teacher*, but would we use these to identify ourselves if we had a choice? The choice should reveal the extent of any tribal feeling, any important group allegiance.

Study 2: *Into the Land of Strangers* 4.4 Language *A Common Tie* 4.7

Pronunciation Note: Swahili (swä·hē'lē)

Amharic (am·har'ik or äm·här'ik)

Eight hundred is probably an underestimate for the number of languages in Africa. Tracing these languages is difficult because of the lack of written records. There seems to have been no single source. On the contrary, examination of the languages reveals a complex history of settlement and migration.

Although the unity of African language cannot be established, there are some combinations of linguistic features that seem distinctly African. For example, most of the languages are tonal, as indicated in Unit Two, Study 5, "The Talking Drums," many share the same metaphorical uses of terms, and so on. But these similarities do not address themselves to the basic problems of communication.

The practical advantages of imposing English or French as administrative and educational languages are obvious even to those Africans who resent the use of non-African languages. But these languages help to accentuate the differences between the city and the bush, between the ruling classes and the illiterate masses. The use of French or English as a national language is seen as an internal danger for the future of social and cultural diversity in Africa.

Answer Key: Which? 1. a, 2. c, 3. a, 4. c, 5. b, 6. b. Why? 1. a, 2. b, 3. c, 4. a.

Guidelines for What do you think? Questions

1. The fact that our country has a united language is something of a phenomenon. Anyone who travels the linguistic patchwork that is Africa will find the speech differences of Texas and Massachusetts insignificant indeed. And the importance of our united language in terms of mobility can scarcely be overestimated. Mobility has been central to the development of our country and would never have been possible if we had not shared a language. Students should be guided toward the realization that the majority of our immigrants had to learn this shared language, much as an African today has to learn an official language. The achievements of our immigrants were remarkable, as remarkable as the achievements of the many Africans who speak eloquently and flawlessly in their second language, and carry on the business of present-day Africa.
2. The question focuses on more subtle problems of communication. Journalists have pointed out that it is misleading to think that we share a language with England. In the same way, English even within this country has many variants. Communication cannot be taken for granted. Taking that one step further, the uses of words, their connotations and the images they evoke, have as many variants as there are individuals. From group to group, word symbols mean different things. And, many times, pronunciation varies so greatly that we are incomprehensible to one another. It is a sobering thought that if a student is incomprehensible to a teacher, the teacher is probably incomprehensible to the student. The teacher who has students who speak “oddly” might consider that a professor in London might regard the teacher’s speech as odd or even incorrect.
3. This question may bring into focus the problem some students have with their parents as the students grow away from their ethnic groups to join the mainstream of American society. That loneliness and fear may result from language barriers is something the students should recognize. This discussion may expand from linguistic questions to others that would embrace English-speaking parents. Students might consider, for example, problems with parents who have never had music in their background and are disturbed when their children show an interest in music.
4. This question is a good subject for debate. There is no completely satisfactory answer. The question deals with objective considerations that may have subjective and emotional significance. The debate may be staged as though it were being held in Africa today (as between an African arguing for English as the official language and an African arguing for some native language) or in America at the time of the Revolution (as between an early American arguing for English and another arguing for German or something else).

Study 3: He Cannot Go Back 4.4 Education Most Cannot Go On 4.9

There are several cultural details in this story that have nothing to do with the subject of education, but that are interesting and fill in our image of Africa. For instance, boys hold hands. There is not the slightest connotation of homosexuality in this. Friendships between men are usually

openly affectionate and very tactile, while there is much more public restraint in relationships between men and women.

Since education depends on rounding up school fees, all children do not start school at the same age. Some may have to sit out a year or two. Thus, boys entering the equivalent of our ninth grade could range in age anywhere from 12 to 20, but are usually between 14 and 18. If students find this strange, they may be reminded that this was common in rural America 30 or 40 years ago.

The problem of school fees in a poor country can be heartbreaking. The problem of too few school openings can be equally so. The difference in the attitude toward education here and in Africa may be illustrated by a personal story. Our adopted son, Atum, was having trouble finding a place in school after P-8 (which marks the cut-off between primary and secondary schools). In Uganda, students take uniform tests at the end of P-8, and are numerically graded. Their grades determine their chances of going to secondary school. Atum's grade was good, but not as good as some others. We had tried most of the schools in the district, and Atum was getting desperate. One afternoon, during a desultory conversation about schooling, he said, "Is it true that, in America, police come and get you if you're *not* in school?" We said that was true. "And they take you from wherever you are and *put* you in school?" We said that was the general idea. Atum sighed and said, "How nice."

The raw statistics of the educational scene show the dimensions and complexity of the problem. Literacy is low—about 8 out of every 10 adult Africans cannot read and write. But this figure varies widely. In Zaire (Kinshasa) about half of the adults are literate. About 6 out of every 10 children do not go to elementary school. The percentage of secondary school age population enrolled in schools in the mid-1960's was 8.1 percent for all of Africa (as compared to 38.4 percent in Western Europe). The rate of primary school age enrollment varied from 10 percent in Upper Volta to 70 percent in Ghana. Schools are few and badly equipped. Desperately needed skills are not taught. Teachers are few and not always well qualified. Schools, particularly secondary schools, rely heavily on the participation of "expatriates"—missionaries, the Peace Corps, and other volunteer groups. Well-educated Africans feel that they have other, more important tasks. One of the unpleasant effects of the present system is the temptation for graduates to feel superior to the rest of their countrymen, but without having learned anything that would substantially contribute to solving urgent problems.

African countries, critically short of skilled manpower, are affected by a "brain drain": A sizable group of students who study overseas never return home, preferring higher salaries and better living conditions in the developed countries. African leaders are well aware of the necessity for good education on a vast scale, and the budgets of the newly independent nations have education as a high priority. Expansion of education, however, remains a critical issue.

Answer Key: Which? 1. b, 2. c, 3. a, 4. b, 5. c. Why? 1. a, 2. b, 3. b, 4. c, 5. b.

Guidelines for What do you think? Questions

1. These questions are designed to put the role of the school into clearer perspective. Students who think of education as occurring exclusively in school, and of being predicated on literacy skills should see education as something that begins in infancy. The family and community

have natural and inevitable roles. It might be argued that the school system, working on the hypothesis that neither the family nor the community has been willing to assume its full share of responsibility, has assumed a disproportionate and unwieldy share.

2. This discussion should have natural relevance for the student, because it revolves around asking what he is doing here in class, why, and what he thinks about it. Universal education has become such a fixture in our culture that few students have examined it in any depth. It is certainly not generally seen as a privilege. Whether it should be so seen is another question, but there is no doubt that high tuition and the great competition for places in schools in Africa add much to motivation.
3. These questions are intended to clarify the student's idea of education and to indicate that societies have always, necessarily, used education as a means of indoctrination. Whether the "indoctrination" fits the realities of today may be the most crucial question on the educational scene. Adolescent disenchantment may be less the result of rebellion against adult authority as such than rebellion against curriculum and attitudes that do not match realities.

Study 4: *The Hidden Enemies* 4.5 Health *The Weapons* 4.7

The ubiquity of disease in Africa is appalling to an American, and so is the casual way in which great adversity is greeted. Noseless lepers wander along the side of the road; polio victims creep on their hands and knees through the red dirt; little children with large, open ulcers stand silently, apathetically, waiting for something to change. This is not to say that there is no joy, gaiety, or pleasure throughout Africa. It is to say that there is very little total health, and some really appalling disease.

Health statistics in Africa are dubious at best, simply because records have not been kept and, for that matter, could not have been kept. In the past, only a small percentage of the sick in Africa came under the scrutiny of trained medical personnel who could have kept such records, and this personnel, greatly overworked, had other things to do. General statistics are usually just educated guesses. Estimates of infant mortality vary widely, with an "average" guess of 40 percent. Some estimates have been as high as 80 percent. Deficiency diseases are the major cause of prenatal and infant mortality. To make a bad scene worse, women are often under strict taboos during pregnancy; eggs and even milk may be forbidden. Malnutrition is perhaps the least dramatic but certainly the most dangerous enemy of health in Africa. Many children have the characteristic reddish hair of *kwashiorkor*. In Ghana, *kwashiorkor* means "red-headed boy," hence its name. The disease is characterized by stunted growth, degeneration of the liver, and skin problems. Pellagra, another serious dietetic disease, may lead to dementia.

Combating malnutrition requires attack on many fronts. Consider, for example, that the tsetse fly can wipe out cattle from entire areas. It cannot only kill men directly, but can also cut off their most important source of protein. Poor sanitation means that the soil is often contaminated, with the result that uncooked green vegetables will produce agonizing bouts of dysentery. It is little wonder that most Africans shun such food.

Then there is the problem of habit. Trying something new has not so far become part of the

pattern, and food seems to be a particularly sensitive subject for us all. A few years ago, Kenya suffered a famine because of the failure of the maize crops. The U.S. shipped in some cornmeal. Many Kenyans, as hungry as they were, refused to eat it because it was yellow instead of white. The yellow meal supposedly has more nutritional value than the white Kenya variety, but the Kenyans said it made them sick. And undoubtedly it did.

Malaria is another grave threat to health and life in Africa. No tribal medicine is effective against malaria, and as many as a third of all deaths in the past may have resulted from it. Although there are now drugs that can help ease malaria attacks, the disease is still widespread and debilitating. Again, the way in which it is accepted as a matter of course is amazing to an American. Many students in the author's classes in Uganda attended school even when they were suffering the usual fever and tremors of an attack.

Sleeping sickness, yellow fever, and smallpox are under control in most places. But sleeping sickness is still a serious threat to animals. New drugs are being tried for bilharziasis. Tuberculosis programs have been set up. Progress has certainly been made, but what remains to be done is still herculean. Many organizations are helping, notably the World Health Organization of the U.N. Among the current problems facing WHO are the acute lack of finances and qualified personnel, administrative and organizational problems, and the lack of coordination of health programs between countries.

Answer Key: Which? 1. b, 2. a, 3. b, 4. a. Why? 1. c, 2. a, 3. b, 4. a.

Guidelines for What do you think? Questions

1. This first question might serve to bring health precautions to the students' attention and provide a base for the ensuing discussions. The teacher might ask the students to enumerate these precautions. The fewer they can name, the more obvious it will be that they do take them for granted. Among the precautions would be: chlorinated water; pasteurized milk; sewer systems and inspections; garbage disposal; burial regulations; vaccination programs; building codes inspections; ordinances against spitting; the pure food and drug acts and all related inspections; and the many licensing procedures for food wholesalers and retailers, restaurants, hospitals and other medical facilities, doctors and other medical personnel. The class, once it gets going, should be able to think of others.

This enumeration may help the students to recognize that community health is far more fragile than we usually think. It may also show how varied and difficult is the task ahead for Africa, since very few of these regulatory programs are established there. The illusion of health as the norm here in our society has led to some interesting situations, such as the widespread incidence of hepatitis in the San Francisco Haight-Ashbury when the hippies neglected rudimentary patterns of health protection.

2. The fact that health is both a personal and a public matter will be forthcoming from the students. Debatable is the extent of aid that governments should provide for the sick and the poorly fed.
3. Having established the necessity for our health precautions, the discussion may go on to a consideration of whether our personal preoccupation with pain is exaggerated. We have come to regard the absence of pain as normal, the presence of pain as abnormal. Often, the only

antidote to pain, either physical or emotional, is a lessening of consciousness. When a woman's husband dies, someone immediately pumps her full of sedatives. Should this sort of pain be avoided? The interest among young people in natural childbirth may be a wholesome sign.

Americans seem to seek not only an absence of pain, but also an absence of smell and hair and sweat—things that identify us as members of an animal race in a real world. The extent of our preoccupation with cleanliness might be brought up in connection with the daily bath which is certainly taken for granted, despite the fact that it is not a requisite for health. The students might also consider reasons why hippies embraced an unsanitary life. Perhaps they were reacting against all the disinfectant, spray, and scrubbing in their home situations.

A discussion of cleanliness might include such points as the imposition of "Madison Avenue" values; some distinctions between offensive smells and normal, healthy smells; a consideration for the sensitivities of those about us in the best "do unto others" tradition; and the possibility of pathology in finding offensive the mere presence of a smell.

4. One of the most striking examples of this reluctance to take certain precautions is the disdain of seat belts. We make sure our children have all the shots they need, regular check-ups and so forth; yet the fact that 40,000 people a year die on U.S. highways does not move us to adopt the simple precaution of strapping our children and ourselves in. This whole question has wide implications, and no sure answers.
5. The variety of international foods in our supermarkets and the popularity of foreign restaurants attest to our willingness to experiment and to a general sophistication in our eating habits. Although the cultural "melting pot" has certainly affected the national cooking pot, the students will recognize the difference between sampling an unusual food and adopting a new diet. Changing food habits is one of the most difficult things to do, perhaps because eating is such an early and atavistic experience.

Study 5: *The Price* 4.6 Politics *Why Is the Price So High?* 4.6

The political facts of Africa today do not allow Utopian laments. Zambia's respected leader, Kenneth Kaunda, said in a speech, before his country became independent, ". . . democratic institutions, based as they are on the will of the people and freedom of the individual, have been easy prey to more violent and robust systems . . . the accepted system of democracy has been all too fragile to meet the challenge of the new independent states." The reality of African politics demands that the most benign leader face the question of civil liberties, and of central control.

The perilous question of African stability can be best illustrated by these statistics: Ethiopia and Swaziland are constitutional monarchies. The great majority of African states are under one-party rule. Only a few have multi-party rule. Since the army mutiny that began the trouble in Congo (now Zaire) in 1960, more than a dozen African governments have been overthrown by their armies.

The teacher may wish to elicit from the students a summary of reasons for the lack of constitutional democracy and the disregard for individual liberties in Africa. As indicated in the students' background section, these reflect the conflict of tribal and national loyalties, a tradition of strong tribal leadership, the heritage of an undemocratic colonial policy, poor preparation for self-rule,

widespread illiteracy, and the threat which opposition and adverse criticism present to a shaky government.

Answer Key: Which? 1. b, 2. a, 3. c, 4. b, 5. a, 6. c. Why? 1. b, 2. a, 3. c, 4. a, 5. a.

Guidelines for What do you think? Questions

1. Responses may suggest that decision-making in our society is both ubiquitous and slight. Unlike most other people, whose work, homes, food, and even marriage partners are not often a matter of personal choice, we have a multitude of choices. At the same time, we are aware of bureaucratic monoliths which shape our lives. Class members may imply that they do not feel really free, even though they have the responsibility for making many decisions. It might be worthwhile for the students to pursue the definition of freedom, since the basic question of the thin line between freedom and license requires constant scrutiny.
2. Let the class consider whether the movements of ex-spies or ex-convicts should be restricted during an emergency or in time of war. The question of whether the United States should imprison American citizens whose parents were born in an enemy country should throw light on our own malfeasance. The author asked this of a California class, only thirteen years after the close of World War II, and the students all replied, some indignantly, in the negative.
3. Students may be interested in extending this discussion to other areas of government control. For example, it is a current controversy whether welfare recipients should control the money that has come from taxpayers. This raises the question of the responsibility of the government to its people. Ask the students whether a democratically chosen government should heed those who fill its coffers—the taxpayers and campaign contributors. It may be seen how much greater a threat financial interest might be to governments chosen in other ways.
4. Many of the ingredients for political success will be forthcoming from the students: balloons, pancake makeup, clever slogans, banners in stacked galleries, the importance of the press agent and P/R staff, pre-chosen candidates, the value of photogenic wives and children and even dogs. Encourage the students to suggest more accurate ways of informing public opinion.

Recommended Reading

For Students and Teacher

Many of these books are easy to read. Students should be encouraged to glance through them. Even though slow readers may skip difficult passages, the books will give them some idea of what the Africans have to say. It is suggested that the teacher, too, read some of the poetry and novels. An appreciation of the style and wit of the African mind will illuminate the teaching of this African unit.

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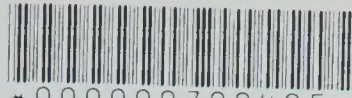
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